

Muslims and

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MUSLIM INDIA

AND

ISLAMIC REVIEW.

RELIGION, ETHICS, POLITICS, LITERATURE, ART, COMMERCE.

A Monthly Journal devoted to the interests of the Muslims.

Edited by KHWAJA KAMAL-UD-DIN, B.A., LL.B.

VOL. I.]

JULY 1913.

[No. 6.

Contents.

	PAGE
The Quran and the Basic Principles of Human Laws	201
Al-Quran on the Rights of Parents	202
Precious Gems	204
The Shadow of Islam	205
Islam and Theosophy	205
Muslims and Gnostics	210
Fruits of Islam	212
The Two Ideals	215
Bomb and the Punjab Muslims	217
An Open Letter to the Prime Minister—III.	219
How to Become Muslim Under the Teachings of the Quran	221
Factors and Facts	224
Problems for the Evangelists—V.	227
White Wives of Brown Men	229
A Missionary's Invincible Ignorance of Islam	232
The Advance of Islam	235
The "Tu-Quoque" Argument as Applied to Christian Missionaries	237
Impressions of Islam	238

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THE MANAGER.

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

MUSLIM INDIA AND ISLAMIC REVIEW.

VOL. I.]

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THE QURAN AND THE BASIC PRINCIPLES OF HUMAN LAWS.

PERFECTION of happiness and alleviation of misery is the chief object of various human institutions ; and almost all the religions of the world have played an important part in this respect. They promulgate rules and regulations of life, and see the happiness of their adherents in their very observance. Without it a religion is not worthy the name, as no other human institution comes up to it in its binding force. We are in need of a perfect code of life. Man is fallible and his laws faulty. He has always felt conscious of his badly needing some guiding principles to help him in framing good laws. Cannot God reveal, if He has to reveal anything to us, some stupendous principles, broad enough to encompass all our needs ? They may help us in our legislation, suiting our existing conditions, and not hampering our way to subsequent adaptation and necessary alteration in order to meet future contingencies of life. We believe that God can do so ; nay, He is bound to do so, if He wants us to pursue a certain course of life ; and the sacred book of Islam claims to supply such perfect basic principles in it.

AL-QURAN A COMPLETE CODE.

Al-Quran gives us rules and regulations adapted to the various needs and requirements of life. It is not a collection of impracticable injunctions of morality, or a book of rituals. If,

on the one hand, it gives true conception of Godhood, while enlightening us on great truths like Angels, Revelation, Prophethood, Future life, Heaven and Hell ; on the other, it supplies us with principles affecting our political, social, economic and domestic affairs. It is a complete code of life. If a king is ordered therein to observe certain laws to govern his country, the subjects as well have been enjoined upon to pay allegiance to their ruler, foreign or otherwise. Similarly a law-giver, a statesman, a judge, a military officer, a merchant, a craftsman, a son, a father, a brother, a husband, a wife, a neighbour, a friend, the rich as well as the poor—in short, a person in various capacities and walks of life will find therein principles of guidance to make him a useful member of society and a good citizen. This perfect teaching one can only find in the Quran, and hence the final word of God. To substantiate our statement we intend to give in these pages from time to time Quranic injunctions and ordinances under various headings.

For the present we are indebted to Mr. Mohamad Ali, of Christ College, Cambridge, for his quotations from the Quran inserted elsewhere, which deal with the rights of parents, kindred, neighbours and others. Human laws, especially in this respect, are very deficient. Parents in misery and penury with old age, and their sons in affluence and luxury with palmy days of life, is our most painful and shocking daily observance, and legislation has totally failed to improve the condition.

AL-QURAN ON THE RIGHTS OF PARENTS.

KINDNESS TO PARENTS IN OLD AGE.

The Lord hath ordained that ye worship none but Him, and that ye show kindness to your parents, whether one or both of them attain to old age with ye ; and say not to them Fie ! neither reproach them, but speak to them both with respectful speech ; and defer humbly to them (lit.: lower a wing of humility) out of tenderness and say "Lord have compassion on them both, even as they reared me when I was an infant." (xvii. 24-5).

DUTY TO MOTHER.

And (say that the Lord hath ordered me) to be duteous to her that bore me, and He hath not made me proud and depraved (xix. 33).

GOD PRIOR TO PARENTS.

Moreover, we have enjoined upon man to show kindness to his parents : but if they strive with thee that thou join that with Me of which thou hast no knowledge, obey them not (xxix. 8).

RIGHTS OF MOTHER.

We have enjoined on man to show kindness to his parents. With pain his mother beareth him, with pain she bringeth him forth, and his bearing and his weaning are thirty months (xlvi. 15).

ON THE RIGHTS OF OTHER KINDREDS.

TRUE PIETY.

There is no piety in turning your faces towards the east or west, but he is pious who believeth in God . . . who for the love of good disburseth his wealth to his kindred and to the orphans, and the needy and the wayfarer (ii. 173).

PARENTS AND KINDREDS, AS HEIR.

It is prescribed to you, when any one of you is on the verge of death, if he have some property, that he bequeath equitably to his parents and kindred. This is incumbent upon those who fear God (ii. 176).

BE GOOD TO ALL.

Be good to parents, and to orphans, and to the poor, and to a neighbour, whether kinsman or new comer, and to a fellow traveller, and to the wayfarer.

GIVE GIFTS TO KINDRED.

Verily, God enjoineth justice and the doing of good and gifts to kindred (xiv. 92).

GIVE KIN HIS DUE.

And gracious is He to those who return to Him : and to him who gives his kin his due and also renders it to the poor and to the wayfarer.

But if thou turn away from them (parents, kindred, the poor, the wayfarer and) whilst thou thyself seekest boons from thy Lord, for which thou hopest ; at least speak to them with kindly speech (xvii. 27, 34).

TAKE NO OATH AGAINST KINDNESS.

And let no person of wealth and means among you take oath that they will not give to their kindred, to the poor, and to those who have fled their homes in the cause of God. . . . Desire ye not that God should forgive you (xxiv. 22).

RESPECT THE TIES OF BLOOD.

Were you not ready, if ye had turned back from Him, to spread disorder in the land and violate the ties of blood? (xlvii. 24).

ALL MUSLIM BRETHREN.

Verily, all Muslims are brethren, wherefore make peace between your brethren (xlix. 10). MOHAMAD ALI,
Christ College, Cambridge.

PRECIOUS GEMS.

*From the sayings of the Holy Prophet Mohammad.
(Choicest of Divine blessings be upon his soul!)*

UNBAPTISED SOUL.

Every child is born with a disposition towards the natural religion (to obey Divine laws—*i.e.*, Islam). It is the parents who make it a Jew, a Christian or a Magian. Every human child is born immaculate, with heaven not closed upon it. [The souls of unbaptised babes, according to Mohamadanism, are not lost, they are not condemned as Christians believe.—ED.]

TRUE ATONEMENT.

Do a good deed after every bad, that it may blot out the latter. Exercise self-denial and self-sacrifice, but no one can atone for the sin of others.

HEART THE PRIME MOVER.

Beware! Verily there is a piece of flesh in the body of man which, when good, the whole body is good, and when bad, the whole body is bad, and that is the heart.

TRUE PROPHET TO SERVE HIS FOLLOWERS.

It beseemeth me to be kinder to Muslims (his followers) than they to each other; wherefore any Muslim dying in debt, and not leaving property to discharge it, it resteth with me; and whoso leaveth property it is for his heirs.

MARRIAGE AND MONASTICISM.

Marriage is incumbent on all who possess the ability. There is no monasticism in Islam.

CHARITY AND THE DYNASTY OF MOHAMAD.

Exercise of charity is binding upon every Muslim, and the dynasty of Mohamad is not allowed to taste of it.

HOW TO UNDERTAKE ANYTHING.

Every undertaking should be preceded by an earnest supplication to God thy Lord.

THE GRAVE OF THE PROPHET NOT TO BE WORSHIPPED.

My grave should not be made into a place of worship; the Israelites were amiss in transforming the shrines of their prophets into estuaries.

THE SHADOW OF ISLAM.

SPREAD OF MAHOMMEDANISM IN CENTRAL AFRICA.

IN his address to the second Synod held at George, the Bishop of the Diocese of George, Cape Colony, spoke as follows of the march of Mahomedanism in Central Africa :—

From the north and the west we are warned of the approach of an adversary, menacing, resolute and strong ; the shadow of Islam falls dark across our path. The propaganda of Mahomedanism is a fact with which we have to deal. Of its successful advance among the heathen tribes of Central and South Central Africa there is no doubt. The standard of religion offered to people sunk in paganism by the followers of the Prophet is grasped at with eagerness, where the higher teachings of the Christian faith seem a yoke too heavy to be borne.

And, as we hear on every hand, the tribes who have once accepted the doctrine of Mahomed are lost to the cause of Christ. "In North and Central Africa," says a recent writer, "two religions are racing for the conversion of 50,000,000 pagan negroes—if it can be called a race where Islam is winning easily, making ten converts for every one made by the Church of Christ." Again, "as certainly as anything can ever be predicted, in the next few years Africa is going to be Mahomedan."

These startling words are endorsed by the Bishop of Zanzibar.—*The Globe*, London.

ISLAM AND THEOSOPHY.

COMMON ORIGIN OF RELIGIONS.

MEANING OF ISLAM.

THE Folkestone *Herald* writes the following under the above heading in its issue of June 4, 1913 :—

At a meeting of the Folkestone Theosophical Society, held at Bouverie Chambers on Saturday evening, Khwaja Kamal-ud-Din, B.A., LL.B., gave a lecture on "Islam and Theosophy." There was a considerable attendance, over which Captain Bargrave Deane presided.

In the course of his remarks, the lecturer said Islam was the religion which was founded some thirteen hundred years ago by the Holy Prophet of Islam, Mohamet. Islamism meant com-

plete submission to Divine control in the mode and conduct of life, and implicit and unreserved obedience for laws revealed to men by God, in preference to all other prepossessions or inclinations. It was a religion which embraced all the other religions that had been revealed to men by the various prophets from time immemorial in any country. That was the definition of Islam, given by the Koran, and it was a definition which applied to every religion which traced its origin to Divine revelation. A Moslem was bound to believe in any religion which had been revealed to any nation, creed or class, provided he could prove that it had remained pure and unadulterated by human means. Before the revelation of the Koran, every nation claiming Divine origin for its faith denied it to other creeds. The Jews believed that all the prophets came only for a single branch of the great human family—namely, the Israelites ; and that God had always been so displeased with the other nations of the world that he had never cared for them in the least. Similar beliefs were held by followers of almost every religion in the world. This disposition of exclusiveness engendered feelings of conceit, pride, and contempt, and caused dissension and discord amongst the various members of God's family. God had made no invidious distinction between different peoples. He was the sustainer of all peoples, the Lord of all ages, the King of all countries, the fountain head of all graces, the nourisher of all that was created, the supporter of all that existed. The grace of God embraced the whole world. The opening of the Koran showed clearly that the book refuted the doctrine which set limits to the vast,

UNLIMITED SUSTENANCE OF GOD.

The Koran taught them to believe that if the Creator and Provider of the whole Universe had given means of physical growth equally to all men on the earth, He had also provided them with means of spiritual culture. This noble doctrine infused the spirit of equality and fraternity into mankind. It destroyed that narrowness of mind which had been disintegrating the whole fabric of human society, and separated brother from brother under the universal Fatherhood of God. Islam, as embodied in the teaching of the Koran, was the name of every religion, creed, or faith which had been preached from time to time in different countries, and to different peoples, by teachers inspired by God to disseminate the knowledge of God. In that way Islam converged with Theosophy. Religions came from one and the same source, and taught one and the same truth. Prophets were sent out to meet the different conditions of the ages. As nations were separated with no means of intercourse, each nation needed its own prophet. As Koran said : "There is no nation on the surface of the earth but has been given a prophet." Whenever and wherever evil prevailed, and men became corrupt, prophets were raised and inspired by God to teach and restore the whole Islam, which meant resignation to

God and implicit obedience for the law of God. When the law of God began to be violated, clouds of darkness, ignorance, infidelity, and dishonesty overhung the whole world. History taught them undeniably that in the sixth century society sunk to its lowest, spiritually as well as morally. This state of things called either for the appearance of several prophets in different countries or for the advent of one masterly hand. But the history of the world had taken a new turn. The natural means of intercourse between different parts of the world were greatly facilitated, and the vast world was destined to be reduced to one country, with countries as its cities, and cities as its streets. Men of various nations and denominations were on the threshold of coming into contact with each other. To give a different teacher to different nations at such a juncture would have been to create a regular chaos. Hence the great Divine wisdom was pleased to raise the last of the phophts, in a place which occupied a central position in the world. Koran was revealed, and taught the

SAME OLD RELIGION

of Islam which had been preached during the ages. With necessary additions it recapitulated the old teachings in their unalloyed forms. As the Koran said : "Koran is nothing but the old books refined of human alloys." The Koran recapitulated the teachings of the old prophets, and added what was not contained in their teachings to meet the contingencies of the time. Through ignorance and misrepresentation, Islam had been branded as narrow-mindedness ; but the Koran gave them rules and regulations adapted to the varying needs of life. It gave them a true conception of Godhood, and enlightened them with great principles. It provided them with principles to follow in political, social, economic and domestic affairs, so that the whole of human society, by acting up to them, might attain to perfection. It was not confined to fasts, prayers and sacrifices, but was a whole code of life. Persons in various capacities of life would there find principles to guide them and make them more useful members of society, and better citizens. Therefore Moslems believed all the old religions of Islam that were preached by generations of prophets. The Koran claimed to have perfected the law at the hand of Mohamet ; that knowledge of Divine ways which was so necessary for the development of their latent faculties ; that Theosophy which brought them into true communion with God, and taught them how to differentiate between themselves as creatures and God as their Creator ; that religion of God which began to evolve from the day when man was created, and in every time and place, found its perfection in Islam, which meant perfect resignation to God and complete surrender to His will. He addressed them as Theosophists when he said that this was the secret of all success, the secret of making all spiritual progress—resignation to God and surrender to His will. Proceeding, the speaker stated that he wished to

deal with one point inculcated by Koran, which conferred the greatest boon on the human race : which could be the only ideal of all true Theosophy, the aim of psychical researches, and the goal of spiritual cravings. No one could be a greater benefactor to mankind than one who created the consciousness in them that they possessed the

GREATEST AND HIGHEST CAPABILITIES,

and elevated their ideal and goal. Koran did not admit that sin was innate in human nature, and that they were, by their own actions, incapable of freeing themselves from its bondage. On the other hand, it taught that man entered this world in a sinless condition, and that he could make uninterrupted and unlimited progress if he would act upon certain laws ; but if he disregarded these principles and laws, he was destined to sink into the lowest pit of degradation. Nothing could be a stronger incentive to progress than that. If they believed that sin was inherent, and that their efforts to liberate themselves from its clutches were fruitless, it was sufficient to benumb their faculties and damp their ardour and resolution. According to the Holy Prophet of Islam, man was born of nature capable of observing the law, and was therefore sinless, for what was sin but disobedience of the law. Turning to the subject of Divine revelation, the speaker said that if all spiritually advanced men used to hold communication with God as believed by their followers, and if speaking to man had been recognised as one of the Divine attributes, how could they justify a belief that the door of Divine revelation had been closed ? If God was omnipresent and omniscient, and His Divine attributes were not in abeyance, He must speak always as He did before. He (the speaker) felt proud to believe in a book which held out to him the promise which alone kept him a Moslem. The Koran said : "To those who will act upon certain principles shown by us in the way, we will show that path, which, being trodden by them, will enable them to become prophets and speak to us and be spoken to by us." The Koran laid down laws and rules to enable them to become recipients of the Divine blessings. They believed Mohamet to be the last of the prophets, not only because he gave them a complete code of guidance in life, but also enabled them to claim the heritage of the prophet. With certainty he could say and prove that Islam had not seen any century without men receiving

DIRECT REVELATION FROM GOD.

In their own day they had seen men who had received revelation and had reached the goal of human soaring. Materialism could not crush out the desire of Nature to see something of the unseen. Mesmerism and spiritualism were indications of the same spiritual thirst and craving. But why should he try to hold communication with a departed soul ? Why not converse

with the Great Spirit on high? A message from Julia to Mr. Stead, or from Mr. Stead to a friend, did not edify him, and did not add to his knowledge. But a message from the great Spirit on high had always brought an inestimable treasure of knowledge to the spirit. To reach such perfect communication with God the doors were as wide open as they were in days bye-gone.

APPEAL TO THEOSOPHISTS.

The *Folkestone Express*, the other local weekly, in its issue of June 4, 1913, while giving a complete summary of the above lecture, gives also its concluding portion, as follows, in which the

Lecturer made strong appeal to the followers of Theosophy to study and follow Islam, which we hope will not fail to be fruitful, and will claim the first consideration of every seeker after truth :

As Theosophists they were bound to make no distinction between one religion and another. They were really bound to the Koran, which was the last of all the sacred books, and included all those books which came from the same divine source. If they could not claim their heritage from other sources, why did not they claim the same through the Koran? A true Theosophist could not, as he had said, make any distinction between the religions. If they knocked at the door it would be opened to them. Blessed was the book which created for them great capabilities and taught them that they were sinless at birth. God was a source of purity, and man's nature could not change. If he wished to be one with God he must be sinless. If he was sinful by nature, and human nature was unchangeable, how could he be one with God? It was quite possible that he was sinful by acquisition, but he could purge it off. He could only be one with God if he was free from sin. The Koran told them that they were born without sin, and if they became sinful afterwards it could be purged off, and then they were one with God.

Several questions were asked the lecturer, who was afterwards thanked by the Chairman for his address.

On Sunday afternoon, another lecture was given by Kwaja Kamal-ud-Din, on "Woman : From Judaism to Islam."

MUSLIMS AND Gnostics.

THE aim of *Muslim India* is to help Christians to understand and appreciate Islam. A noble aim, indeed!

There can be no doubt about it that the teachings of Mohammad have been grossly misjudged in Europe. All those who love truth, (to whatever religious denomination they may nominally belong) cannot fail to welcome a publication whose mission is to clear away cruel misunderstandings and to rectify old fallacies.

The sad events of these last years have clearly shown how very badly correct notions are needed. Atrocious crimes have been committed during this terrible war in the Balkans. Plunder and brigandage have been described as "a crusade." "The victory of the Cross over the Crescent" has been celebrated with solemn *Te Deums*. No wonder that Indian Muslims feel indignant! It may, perhaps, bring some slight solace to their wounded feelings to know that a multitude of broad-minded Christians share their feelings, and consider similar thanksgivings for successful murder and robbery as rank blasphemy!

It would be deplorable if Muslims believed all Christians to be orthodox fanatics. This misconception would prevent them from succeeding in building a bridge over the abyss, which so long has been yawning between the followers of Christ and Mohammad.

In the name of the Universal Gnostic Alliance (which has members all over the world, and whose President I have the honour to be), I wish to assure you that we are ready to clasp your hand in the spirit of brotherhood and sincere goodwill. We gratefully accept the information you kindly give us concerning YOUR religion, of which we know too little, and we presume that you are willing to grant us courteous attention, when we wish to explain to you OUR religious views?

We are perfectly willing to accept every one of the seven principles of Islam, mentioned on page 142.

We consider the description given on p. 33 of the *Islamic Review* ("Who is a Muslim?") to be exceedingly fine, and to present a picture not only of a *true Muslim*, but also of an *ideal Christian*.

The clever and interesting lecture on "Islam and Theosophy" recently delivered by Mr. Kwaja Kamál-ud-Din in Folkestone has revealed to us a great number of analogies between the two religions of which we were ignorant.

He declared that Islam means "complete submission to Divine control in the mode and conduct of life, and implicit and unreserved obedience for laws revealed to men by God in preference to all other prepossessions or inclinations." This definition applies to all true religions.

Complete submission to Divine Will leads to the AT-ONE-MENT of God and Man. This glorious doctrine has been mis-

understood by orthodox Christians, and transformed into the doctrine of "atonement by blood."

We, Gnostics, fully recognise that God has no step-children, but that all the nations of earth have been the recipients of Divine Revelations. There has never been more than *one* religion revealed, and re-revealed all through the ages, and that is the Gospel of Loving Obedience.

We are fully aware of the fact that the door of Divine Revelation is NOT closed, and that those who have "ears to hear" may in our days, like in ancient times, hear "God speaking." Some of us have, too, "reached the goal of human soaring," and brought back to earth the spirit of tolerance and comprehension, the spirit of love and goodwill.

Your statement (p. 151) that you "do not believe that Christianity in its present form was ever taught by the Nazarene Prophet" is in absolute harmony with our views.

We do not consider the dogmatic superstructure erected by the orthodox churches upon the foundation laid by St. Paul to conform unto the plan of the Divine Architect. According to our views, Christianity has gone astray! The fundamental difference between orthodox Christians and Gnostics is this: THEY BUILD ON FAITH; WE BUILD ON CHARITY. Faith severs, Charity unites. Christianity is split up into hundreds of quarrelling sects, each separated from the others through divergent mental conceptions.

The Gnosis, or True Knowledge, embraces every tint in the solar spectrum of Divine Truth. The Gnostic perceives the living element in every creed on earth, and encircles them all in the arms of love. The members of the Universal Gnostic Alliance are at liberty to BELIEVE exactly what they like, but they are expected to translate their conceptions into noble *deeds*.

This attitude is in harmony with the commands of Our Lord Jesus. He said (St. John xiii. 35): "By this shall all men know that ye are my disciples, that ye have love one to another." This is the standard by which we, Gnostics, measure. Those who lack love are in our eyes no true followers of Jesus. The vine and the fig tree never produce thorns and thistles. "By their fruit shall ye know them!"

THE "CHRISTIAN" WHO HATES A MUSLIM IS IN OUR EYES A TRAITOR TO CHRIST.

We, Neo-Gnostics, have no enemies on earth! We have only more or less evolved brothers and sisters. We divide all human beings into two classes: (1) Those in whom the goodwill (or "Inner Christos") is born:—*they are our friends!* (2) Those in whom the goodwill is not yet born:—*they are our future friends!* There CAN be no struggle with either: our goodwill embraces them all.

There are Muslim Gnostics and Buddhist Gnostics, as well as Christian Gnostics. The Mahometan "*Sufis*," or "*Sages*," are Initiates. So are we! I have been told that the word

"*Sufi*" comes from the Arabic root *s-afá*, which means "to purify." This interested me very much, as it is a corroboration of my thesis.

Jesus belonged to the Brotherhood of the Essenes, as I have abundantly proved in my booklet "The Ancient Therapeuts" (Kegan, Paul, Trench). The word Essene is supposed to come from the Arabic root "*hassan*"—to be pure!

The Initiates everywhere have identic, fundamental conceptions.

The knowledge that the world needs most of all in these days of strife and discord, of oppression, cruelty and bloodshed, is full comprehension of the word Unity, and all that is embodied in it.

May all the nations of the earth gradually learn to grasp that "*There is but one God, and we are all His children.*"

May we learn to look up in gratitude and reverence to all the lofty beings, who have assisted us to ascend towards the heavenly goal, and let us—hand-in-hand—call down richest blessings on Buddha, Moses, Jesus, and Mohammad !

PRINCESS KARADJA,

President of the Universal Gnostic Alliance,
49 Onslow Gardens, London, S.W.

[All applications for membership are to be addressed to Lady Lumb (Vice-President of the U.G.A. for England), Folkestone.]

FRUITS OF ISLAM.

THE WORD OF GOD.

OF all the gifts of God, the most precious is the gift of His sure and certain Word revealed to a man. Through the Word a person reaches the highest stage of advancement in the knowledge of God. He as it were sees God, and his belief in His existence is the belief of an eye-witness. Divine awe and grandeur then take full possession of his heart, and the darkness of doubt vanishes away as gloom before the light of the sun. He then walks upon the earth like an angel, and is unique in his righteousness, unique in his hatred for sin, unique in his love for the one God, unique in his faithfulness to Him, unique in his fear of God, unique in his trust in Him, and unique in his fidelity to the tie of friendship. Moreover, as the Word of God has promised that Divine revelation shall always be granted to faithful hearts, reason also requires its actual continuance in the world for the good of mankind.

REMEDY FOR SIN.

There is no remedy for sin and transgression, except the certain revelation of Divine Beauty and Glory. Experience

shows that there are only two forces which can keep a man back from transgression or disobedience—*i.e.*, true love for, or true fear of, the Being whose commandments are transgressed or disobeyed. True love for a kind and gracious friend is also attended with the fear lest the tie of friendship should at any time be broken. Therefore, the person whose heart is inspired with true love for God or true fear of Him, and the person who knows and loves such a person and is affected with his superior influence, are both released from the bondage of sin. But the person who does not belong to either of these classes cannot be free from the poison of sin. There are some who pretend that they are sinless and pure in heart, but they only try to deceive men and God. Release from sin is impossible unless a death is brought about on the carnal desires of the heart by the awe-inspiring fear of God through the piercing rays of certainty, unless true love and true fear dominate the heart, and it is consecrated with the glory and beauty of God. But the heart can never realise these conditions so long as there reigns not a certainty in it regarding the existence of God and His two attributes of Glory and Beauty.

CERTAINTY REGARDING GOD'S EXISTENCE THE ONLY MEANS OF SALVATION.

From this it is clear that certainty regarding God's existence is the root and the only means of salvation. It is certainty which makes a man submit to the Divine Will under trials and afflictions, and excites him to enter into burning fire for His love. It is certainty again which excites love and prepares a man for death. It is due to certainty that a man forsakes his own comforts and conveniences for the love of God, becomes indifferent to the nod of approbation and the tribute of praise, and makes the whole world his deadly enemy for the sake of one. Where the danger is certain, a man fears to approach even that which is allowable. He holds his tongue from the utterance of improper words as if a padlock had been put upon his lips. *But such certainty is the result either of actual sight of God or of being addressed by Him in words* which proceed certainty from His mouth and prove their Divine origin by the power, glory, attraction and heavenly signs which accompany them. Without such revelation there can be no certainty either of God's existence or of His attributes. The Word of God revealed to the former prophets and the miracles wrought by them, cannot now serve as a conclusive argument of God's existence, for neither are those miracles plainly witnessed by any man, nor does that word descend at the present time.

HOW TO ACQUIRE THE CERTAINTY.

Since, according to the plain dictates of human nature and conscience, the soul of man shrinks from a death of doubt, and is thirsty after a manifest certainty, it follows that the mighty and wise Being, who created the soul of man with this thirst,

must have beforehand made provision for it to quench that thirst and satisfy itself with certainty. But what are the means provided to acquire this certainty? Let us declare it openly in answer to this question that certainty is *produced in obedience to the law which has prevailed since the commencement of the world* —viz., by the love of God, supported by His supernatural deeds. Do not deceive yourselves by thinking that the Word of God revealed in the past is sufficient to produce conviction, and that there is no need of a fresh revelation. They are deceived who think that the Word of God was revealed in the Bible, and that there is no need of any new revelation subsequent to the Biblical revelation. The answer to these frivolous assertions is that the object with which the Word of God comes to men is the bringing about of certainty. Almighty God reveals His word to men that they may believe in His existence and attributes, and know the ways of His liking from the ways which He hates, so that with the blessing of certainty their faith in God may be perfect, and they may avoid every path of wickedness and transgression, and walk in the paths of righteousness. But when the days are over, during which a prophet of God lives upon earth, and the Word of God revealed to him gradually loses its force and attraction and becomes a story of the past, it fails to fulfil the object with which it was revealed, and the hearts of men are at last devoid of the certainty which it brought about at first. Look at the Jews, who have the books of the prophets in their hands and deceit in their hearts. How many are there among the Christians who, being smitten on the right cheek, turn the other, and to him who takes away their coat, give the cloak also, and refrain their eyes from looking to lust, and do not judge other people, and have not crooked, deceitful and ambitious hearts?

SPIRITUAL NOURISHMENT EQUALLY NECESSARY WITH PHYSICAL NOURISHMENT.

In short, as you stand in need of fresh meals every new morning, you require fresh revelation to renew your faith. When the light of faith, which is certainty, begins to diminish with the lapse of time, people rehearse the Word of God, but the rehearsal does not pass their lips. The Word of God remains far from them and does not even touch them, and, therefore, they cannot be affected with its good influence. So the Word is taken away from among them, and, leaving nothing but dead bones in their hands, it rises to heaven. Then a new magnetiser is created, and the Word of God draws him to itself, and with the strength of the Word he is granted a certainty. The knowledge which had risen to heaven is brought back by him to earth.

This is the Divine Law, according to which certainty is generated afresh in the hearts by the fresh Word of God. The hearts that follow the law which Almighty God has abolished,

become disfigured. There does not remain a single man in their midst who is worthy of receiving a new Divine revelation. Such a book is like the stagnant and stinking water, with which is mixed an enormous quantity of filth and mud. Such a law gives no benefit to its followers, for its signs are all idle tales of the past. The fresh water of heaven—*i.e.*, the fresh Divine revelation—does not come to them. These are the signs that God has forsaken such a people. It is, therefore, a criterion of a dead religion that it is wanting in the light of fresh revelation. The people who follow it put their trust in words which are not confirmed by the fresh Word of God or new signs from heaven. Their hearts are, therefore, dead ; and the light of certainty, which consumes sins and transgressions, does not come near them. Almost all other religions as taught have sealed the door of Divine revelation ; but Islam opens it to all, and is the only gateway to the Divine Beatitude.

THE TWO IDEALS.

THE EAST AND THE WEST.

For God we are, to God we go.—Quran.

Dust thou art, and unto dust shalt thou return.—Genesis.

THE lines quoted above are well known to, and cited respectively by, the adherents of the two religions—Islam and Christianity—on one and the same occasion. A Muslim, when he hears of any person's death, involuntarily says : *Inna lillâhe wa inna elehi râjeoon*—*i.e.*, for God we are, and to God we go ; while no funeral prayer among the Christians can pass without citing the above text from the book of Genesis. But what a great contrast between the two ideals given in these two texts—one goes to God and the other to dust ; and this we learn from the very beginning of our infancy, when we receive impressions not to be obliterated easily afterwards, from which we receive inspiration unconsciously throughout our lives ; it affects our future activities and influences our aspirations. One has simply to read the West and the East in this light and he will realise the truth of these remarks.

'Dust thou art, and unto dust shalt thou return,' has moulded the character in the West and influenced their philosophy of life. This is what an Occidental would think—I am dust, the last evolution of the dust, the product of the cosmic force in its final stage, to be reduced again to dust very soon ; I must make the best of my present sojourn. 'Struggle for existence' is the Cosmic principle, and 'the survival of the fittest' the rule observed by every organism coming out of dust, as Huxley and other thinkers in the West say. As a positivist, I see the same in the whole dumb nature, and in the various manifestations of

the dust ; self-assertiveness, the only secret of life ; I must find means to make the best of my life, beyond which there is nothing but dust. Let others die to my advantage ; I am superior to them, and they are born to bear my burden ; it is what is done by every atom in the universe, if it cares to have existence. ‘Dust I am, to dust I go’ ; I must be true to my origin and to my destination. Hence the modern western philosophy, and Mammon the deity. Let us turn to a Muslim, and see what he thinks as to the aim of his life. He would say on every occasion :—

For God I am, to God I go.

Why should I be so sordid, base and selfish ? Let not filthy lucre corrode me ; I have to go to God. Why should I worship Mammon, whose gifts are transitory ? I may have a few hours of ease and luxury, no doubt ; but I am not going to dust and to oblivion for good. I have an eternal life before me. I am going to God, the fountain of eternity. How to equip myself for my permanent abode ? I can be accepted by Him only if my ways are after His ways. He is the Creator and Sustainer of all. The weak and the strong and the white and the coloured are all equally welcome to His vast bounties ; His blessings are open to all. These are the broad, Divine morals which I read from the book of Nature, and so they should be mine. If He is our universal Father we are all brothers, and self-assertiveness and treating others as my burden-bearers must be most abominable to Him.

Besides, I have to leave the world. I am going to Him. I have the Divine element in me. I cannot be in union with Him unless it is brightened. He is the Father and I the son. That Divine philosopher of Nazareth, who said that from the Father He came and to the Father He would go, simply used a different expression to convey the same idea which is always present in a Moslem mind : from God I came and to God I go. Besides, He was not the only privileged soul. ‘Our heavenly Father’ is commonly said by all. Is this prayer a farce or a reality ? No, it is truth. In a metaphor, I am a son and He the Father. I may be prodigal, but I can be ‘begotten.’

SUFI.

“ ISLAMIC REVIEW ” :—

Maulana Akbar, the popular Muslim poet of the day, well known for his pithy and laconic stanzas throughout the four corners of India, has depicted the above idea in a most telling way in one of his quatrains, which is not only interesting, but very apposite, too. We render it into English for the benefit of our readers here, which is as follows :—

The Western mind made matter his goal ;
 The Eastern mind went after soul.
 I am monkey, was Darwin’s pride ;
 I am God, said Munsoor, when he died.

Munsoor Hullaj.—We may give here a short account of Munsoor, to make the allusion made in the fourth line clear to our Western readers. Munsoor, a Muslim Sufi (Mystic) of great renown and piety, sprang in the eighth century of the Mohamadan era. His devotion to God, his self-abnegation and his self-absorption when in Divine contemplation created in him that state of spirituality which, to make it intelligible to a Western mind, may be termed ‘christos.’ He began to work wonders and showed signs. The Divine element became so much brightened in him that in moments of beatific ecstasies he used to shout and say, *Annul-Haq* (I am God). But it was too much to be tolerated by pharisaical minds of his age. Like Jesus, he was accused and tried in court, and was ultimately crucified. The events of his life can be found in books of unimpeachable authenticity. But he is not a unique character in the East, as our history is full of such wonderful personages; and an Oriental mind is too cultured in spiritualities to call Him God.

The Western mind made matter his goal ;
 The Eastern mind went after soul.
 I am monkey, was Darwin's pride ;
 I am God, said Munsoor, when he died.

BOMB AND THE PUNJAB MUSLIMS.

THE land of the five rivers, chiefly populated by the Muslims, has till now been free from all sorts of anarchical movements, so rife in all other parts of India. It showed some signs of sedition in the non-Muslim portion of the population some years back, but since then the preponderating Mohamadan influence in the Punjab has been a sufficient check against its reiteration. It was, therefore, not with less horror when we heard about the bomb outrage in Lahore a month ago. In our opinion, if the Muslims there can rightly claim the credit for the past peaceful days, their duty to the rule and to their fellow men is doubly increased if the peace is thus endangered. It is time that every right-minded Muslim should come forward to strengthen the hands of the Government in suppression of these heinous things.

Muslim brethren ! Loyalty to rule is an article of faith in Islam. To disturb peace is sin, and to help your rulers in suppression of crime is your religious duty. One need not remind you of that most telling verse in the Quran which the polity of Islam, after the example of its Holy Founder, has selected for your Friday sermon.

Wa tanha enil fahsha wal munker wal bughya

is the concluding portion of the sacred verse which every Friday is cited to you from the pulpit. In it God warns you to shun three evils, which have been given here in order according to the gravity of their heinous nature. *Bughya* is the last of the three, which shows that it is the greatest evil under Alquranic teachings. It means sedition, anarchism and rebellion of every sort.

If you have got any grievance be straightforward ; have the courage to give a piece of your mind to your rulers ; make allowance for their strangeness of your ways. To inform your ruler of his misgivings and faults is no crime ; loyalty and criticism are not inconsistent. A wise government would encourage it, and it is *Jehad-i-Akbar* in the words of the prophet ; and those who blame Islam for the institution of *Jehad*—wrongly translated as holy war—have an occasion to understand the meaning and see the use of the word of *Jehad*, which means ‘exertion.’ To warn a ruler of his misrule, or to inform him of his faults, has been styled as a great *Jehad* by the Holy Prophet. Constitutional government, brother Muslims ! is your heritage. Use every legitimate means to have your grievances redressed and your rights and claims respected, but hate all anarchical activities ; you are too noble even to give countenance to it. It is an insult to your sense of good citizenship, and an outrage to your past traditions to see a province, chiefly populated by you, converted into a scene of lawlessness. Sedition may be an offence in a penal code, but it is sin in Islam, and a severer punishment than imprisonment waits the offender—the fire of hell ; and save yourselves and your families from it is the Quranic injunction :—

Qu unfusakum wa ahlikum nárdá.

If you are greater in number in the province, greater is your responsibility to see it free from lawlessness. Holding meetings of censure and passing resolutions therein are smoke and fire if unattended with good actions and not followed by better results. Have a regular campaign against it and get it suppressed.

What a shame to cause the death of a person simply because he belongs to the nation against whom you have some cause of complaint—real or imaginary ! It is mean and cowardly. Are we devoid of fellow-feeling and destitute of humanity ? Is everything good and noble deadened in us and gone ?

Brethren in Islam, be Muslim ! Be sympathetic to your rulers, if you wish them to be the same to you. Mercy is only shown to him who himself is merciful to others. ‘Give and take’ is not the selfish principle of life, as some say, but, with some limitation, a Divine law in the words of the Quran.

AN OPEN LETTER TO THE PRIME MINISTER.

From the Editor of MUSLIM INDIA.

III.

SIR,—‘If after peace is declared and Turkey is settled down to her new rôle, and if as the consequence the custody of Mecca and Medina were endangered, the Indian Mohamadan would become uncontrollable’—was written by the Bombay correspondent of *The Times*, in whose judgment the present Muslim attitude in India was not without its justification. These words are portentous, and convey a useful hint to wise statesmanship. The peace is on its progress, and the new rôle is near to being opened to Turkey; but will she be suffered to work her own salvation? We doubt it very much. The present cessation of hostilities does not seem to be the final dropscene over European activities. To begin the war in the Balkans in the name of ‘freedom for our fellow-Christians,’ and to exterminate the Muslim peasantry in order to make their fields and cottages the property of the Christians, with ultimate dismemberment of the Turkish Empire, now hardly leaves what is behind the scene of European diplomacy in darkness. With the conclusion of peace in the Near East, the Balkan question may be put to rest; but the Turkish rule over Christian people may be the coming pretext, and the centre of activities may be removed from Europe to Asia. The cry of Europe for the European may cease, and that of Christendom for Christians may take its place. A *just* plea for the interference of *humane* Europe, though the sordid West is too blind to see its logical sequence in the case of the others!

We are assured that the Turkish hand will be free to make progress in Asia, and Sir Agha Khan was also cautious enough to give us an opportune piece of advice; but who will guarantee against the ever increasing greed of the European nations? Their diplomacy is prolific enough to engineer devices for doing anything right or wrong if necessary, and a portion of the Press comes forward to its help. Within a few weeks a wish becomes fact, and an imaginary thing an actuality.

Germany, a thorn in the side of the *Tripole entente*, has, perhaps, been recently won over: she wanted some spoil, some land for her colonies, and Central Africa being left to her disposal, the hand of the other Powers is now free to spoliate the rest of Islamic lands; and Asia Minor may be the next scene of Muslim bloodshed when once diplomacy has settled down to the division of the spoils in the Balkans. Excuses are not wanting where will is not wanting. It may be said that the agitation for constitutional reform as an outcome of the Balkan war has

become consolidated, and in Syria it is assuming unexpected proportions. In the provinces of Beirut, Aleppo, Jerusalem, and Damascus it may be alleged there is a strong movement in favour of a French protectorate among the Christians, who are one-third of the whole population. Even the Muslims, it may be said, are in favour of annexation by Egypt. To play the fool with us, it may be suggested in both cases that Turkey should continue to exercise a nominal suzerainty. The present demands made for the recognition of the Arabic language, the extension of the authority of local councils, and the expenditure of local taxes on local requirements, may be made much of, and the appointment of European advisers and experts in all public departments forced. France may be said to have big commercial interests in Syria, and the French newspapers may begin to clamour on things unknown ; and if Turkey resists the so-called sphere of European influence in Syria, and suggests to the Powers the cessation of European control of postal and other concessions in Asia Minor, no better excuse for resumption of hostilities after its present cessation is forthcoming.

This is what we Muslims in India think of the next European move to devastate Islam, and our chief desire is that the British Government should change its present policy and use its good offices against European assertiveness. We know, Sir, what have been your difficulties till now. Egypt has been the cause of all our present difficulties. The protection of your big commercial and political interest vested in Egypt could not allow you to vacate the valley of the Nile, and you had to accede to the unjust wishes of the other Powers in partitioning Muslim lands among themselves. Morocco was sacrificed to France, Persia to Russia, and Tripoli to Italy. You had a very difficult position to hold, no doubt, and to keep up the policy your Foreign Secretary had sometimes to read the laws of neutrality in the light of his self-created interpretation. Is not Egypt till now under the suzerainty of the Sultan? Can Sir Edward Grey tell us under what law of neutrality the British Agent in Egypt did not allow the passing of the Turkish troops and ammunition to Tripoli through Egypt? Turkey could not send her re-enforcement to Tripoli through the seas ; she had every right to send it through Egypt. Had it not been for the Arabs, Tripoli was an easy prey to Italy, who could not have even dreamt of war were she not sure of this strange interpretation of the laws of neutrality.

These are the things which an average thinking mind can understand, and are not the result of a matured policy. But we think there seems to be no reason now to bind British hands in favour of the Muslims, who count the British Empire their heritage, their number being greater than other races and nationalities under the English banner. All the European Powers have had their share of the booty, and unless there is some further scheme before you, we see no reason why you

should not accede to our wishes. To convert Egypt into a protectorate would be a mere exercise of ambition with no gain ; and to annex Southern Arabia, or to establish a protectorate, would be a great risk, with danger of far-reaching consequences. My next will discuss this question.

KHWAJA KAMAL-UD-DIN.

HOW TO BECOME MUSLIM UNDER THE TEACHINGS OF THE QURAN.

IN the first place believe in one God, the Creator and the Supporter of all existence, powerful over all, eternal, everlasting and unchanging in His attributes, neither being a son nor having a son, and free from suffering injuries, cross or death. Being far off, He is yet very near, and being near He is still very far. He is one, but His manifestations are many. For those who renew themselves, He is a new God, and His dealings with them are new. They witness a transformation in God to the extent to which they transform themselves. But it is not God who changes, for He is unchanging and perfect in His attributes from all eternity. It is a new manifestation of Divinity which is disclosed to a man when he is transformed by a renewal of his mind. As a man rises higher, a higher manifestation of Divine power is revealed to him. When he shows an extraordinary transformation, Almighty God reveals to him extraordinary manifestations of His power. This is the root from which signs and miracles spring.

Such is our Lord, in Him you must believe and Him you must set before you. Let God be uppermost in your mind ; let Him be dearer to you than your own selves, your comforts and all your connections. Be ye constant and firm in His path so that no storm might shake you. The world trusts in its resources and prefers not God to its own dear objects, but trust ye in God alone and prefer Him to all else, so that you may be numbered upon heaven with His people. Almighty God has been exhibiting His signs of mercy from ancient times, but you cannot avail yourselves of His tender mercies until you are one with Him and fulfil all the laws of righteousness. His will must be your will and His desires your desires. Be faithful to Him in adversities and lie at His door whether He hearkens to your voice or not, so that His will be done in all cases. If you trust in Him thus, the Living God who has long hidden His face from the world will manifest Himself in you. Is there anyone among you who can act upon these ordinances, who can seek to do the will of God and submit to the decree of heaven without uttering a word of complaint ? When adversities encompass you all about, your faith in Him should be the greater.

Let all your power be exerted to establish His unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them, but try your best to do good to them. Speak not the word of pride and vanity to anyone though he be your subordinate or servant. Abuse not anyone, though he might abuse you. Walk upon earth in humility and meekness, and sympathise with your fellow-beings, that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms with your heart. If you are in a high place, glory not in your greatness, and do not look down upon the lowly but have mercy upon them. If you are learned, glory not in your learning, and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly toward the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God, and be righteous. Worship, not the creatures, but severing all your earthly connections, be ye wholly devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is holy. Let every morning bear you witness that you have passed the night with righteousness, and let every evening bear you witness that you have passed the day fearing God.

Be not afraid of the curses of this world, for they are like the smoke which disappears instantly, and cannot turn the light of your day into the darkness of night; but fear the curse of God which comes down from heaven, and brings ruin, both in this world and the next, upon the heads of those upon whom it descends. You cannot save yourselves with hypocrisy, for your Lord sees the inmost secrets of the heart. Can you deceive Him? Wherefore stand uprightly before Him, purge your hearts of every impurity and cleanse them of every dross. If the slightest darkness remains in you, it shall overcome your light and all shall be darkness. If there is vanity, hypocrisy, self-approbation or idleness in you, you cannot be acceptable in the sight of God. Be not deceived that a few words that your lips utter are the goal of your life, for Almighty God wishes to bring about a thorough transformation in your lives. He demands of you a death, after which He shall breathe a new life into you. Be at peace with each other and forgive the trespasses of your brethren, for wicked is the person who does not agree to be at peace with his brother. He is in danger of being cut off, for he sows the seed of dissension. Renounce your desires and passions in every way and settle your differences quickly. Being true, humble yourselves like one who is in error, that you may be forgiven. Get rid of the fatness of passion because strait is the

gate to which you are called, and a fat man cannot enter in it. Woe unto him who does not accept these words which have come out of the mouth of God. If you wish that God may be pleased with you upon heaven, be at agreement with one another as twin-born brothers. Greatest among you is he who most forgives his brother's trespasses. Woe betide him who does not forgive and persists in vengeance.—*From the writings of Hazrat Mirza Ghulam Ahmad of Qadian India.* (Peace be on his soul !)

(To be continued.)

" ISLAMIC REVIEW."

SOLUTION OF OUR PRESENT DIFFICULTIES.

THE above, though in the words of a Muslim divine, is, in most parts, only a literal translation of the various verses from the Quran, and the only solution of our present difficulties. In the whole history of Islam ours is the most opportune time to act on the words of God. Brother Muslims ! you look for way to salvation. It is within the four walls of your own house. Open the Quran, and find therein elixir of life !

PRESENT CIVILISATION AND CHRISTIANITY.

But is this teaching only peculiar to the Quran ? At least so is the result of our year's studies ; though everyone is zealous enough to accredit his sacred book with everything good and noble. The present ascendancy of the West over the East has been ascribed to Christianity because it is the popular religion here ; but the Occident superiority dates only from the seventeenth century, and the West was ruled by the East for full one thousand years morally, socially and politically, and they were the palmy days of Christianity in Europe ; her armoury was invincible, and not then assailed with science and rationalism. Will Christianity accept the degradation of the Middle Ages as her fruits ? Besides, the modern ethics of the West and its other social conditions are not enviable. Might has become right, a thing which ought not to be coveted by the true followers of the Gentle Teacher on the Mount. But there is an easy way to solve the problem. The present civilisation works on certain principles. It is not difficult to trace them to their origin. What was taught by Christ can be culled into few pages, and one can see if it furnishes basis to modern ideas. For instance, the guiding principle of the modern mind, according to Professor Leckey, is that man is equipped with the highest faculties, and is capable of making unlimited progress. We request our Western theologians to trace it to the Bible, and we assure them that we have been unable to find it there. We welcome everyone, who demurs with our opinion, to write against our assertion in our pages. That Alquran taught this principle, as well as many others which have furnished working ground for the present progress and polity, our subsequent numbers will show.

FACTORS AND FACTS.

IN my previous article I pointed out the leading factors in the evolution of European thought and in the progress of states, the various movements and activities which culminated in the revival of letters and ushered in the present epoch of European science and philosophy. I outlined the culture forces determining the lines of development and sketched the part played by Christianity during the process. From the schools of Andalusia and Sicily the stream of knowledge poured forth into Christendom to civilise and renew with its life-giving flood. Hellas, long since dead, arose again. The seed she had sown blossomed and gave forth fruit. The voice of her scholars once more quickened the thoughts of the sons of men, and shook thrones higher than those of Olympia and more terrible than that of Hades.

From the conflict of forces, out of the culture medium, Protestantism emerged, and Europe became the richer in possibilities of rational thought and of mental and moral progress and regeneration.

Islam was the principal culture force in the formation of Protestantism. Although the most potent in its influence on present-day systems of thought, there were earlier culture forces. Christianity was at a very early period affected by Gnostic speculations. Gnosticism gave to it the only philosophical thought it possessed until the revival of learning, when the writings of Aristotle and those of the great commentator, Abu Walid ibn Roshd, changed the currents of philosophical thought in Europe.

Gnosticism was principally built up out of ideas absorbed from Persian Manicheanism and the Greek worship of Orpheus. From the former it drew its highest and most mystical philosophical speculations ; from the latter its more material ideas concerning the soul and a future life. When Christianity came in touch with it, the latter ideas were the easiest absorbed.

In its higher manifestations Gnosticism was always unorthodox and the holders subject to persecution. In Germany the sect of the Paulicians held the Gnostic doctrine and were hunted by the Church as infidels ; a band of them situated in Italy suffered equally. The teachings spread more than ever under the lash of persecution, and made the way easier for the streams of Islamic learning to penetrate the body politic. The united thought set a flame to southern France that flashed through the continent in tongues of living fire. Massacre and persecution followed wherever it ran. The Church was intent to stamp it out. "Kill all!" thundered Arnold, the Pope's Legate, "the Lord will know His own." The sword of the Church was crimson with the blood of heretics and infidels, and the altars flamed and smoked and stank with the flesh of victims. Europe

was a shambles, and the myrmidons of ecclesiasticism were the hunters and the slayers.

Some critics may attempt to meet the above by declaring the Church was at that time "Roman" Catholic, and, like the Rev. St. Clair Tisdall, D.D., may retort as he does to Mr. Leeder :—

"Why blame *us*, then, for *their* conduct? It was *our* people who suffered at Smithfield."—(*Moslem World*, current number.)

As if Protestants never burned, tortured and persecuted the members of other sects, and also Freethinkers. As many Catholics suffered under Protestant Elizabeth by burning, hanging, disembowelling and quartering as suffered on the other side under Catholic Mary. What of the Star Chamber?

In 1553 Servetus perished at the instigation of Calvin, and with the consent and support and appreciation of Luther. The former could write to the High Chamberlain of the King of Navarre (of date September 30, 1561) as follows :—

"Honour, glory and riches shall be the reward of your pains; but, above all, do not fail to rid the country of those zealous scoundrels who stir up the people to revolt against *us*. Such monsters should be exterminated, as I have exterminated

Michael Servetus, the Spaniard."

Is that an improvement on the methods of the Inquisition?

In 1611 Legat and Wightman were publicly burned in England by the Protestant Bishops. It was Protestants who harried the Irish peasantry and the Scottish Covenanters, and gave them over, men, women and children, old and young, to the misericordia of the soldiers. The Puritans of Cromwell tossed the babes of the Irish on the points of their halberds. The Covenanters themselves were not above clearing out their foemen when the opportunity offered. Some, in fact, imagine they were the worse of the two. From the house in which I write I have only to go to the window to gaze upon our Old Abbey—gigantic pillars, Norman windows and doorways decorated with the bird's-beak, zig-zag and dog-tooth mouldings and ornamentations, some of the finest of the kind. All in ruins, proclaiming even by the silent majesty of its crumbling walls that Knox and his followers could use for their own purposes the methods of the devastator and the vandal. They were hare-brained, harum-scarum, dare-devil fighters, who with Clavers hunted the moss-hags and scoured the braes.

They were dour, determined, fanatical, bigoted and intolerant men; the men who were hunted. The men who fell at Drumclog and Bothwell Brig and with Cameron at Air's Moss. Men who fought for the liberty of conscience, but for the liberty of *their own* conscience. There was no liberty of conscience for

those who differed from them in principles. None for the Papist and the infidel. They had become in their own opinion mouthpieces of the Almighty, and their dictates were as if they were the utterances of minor gods. Such bloodthirsty fire-eaters as Henderson of Leuchars, Musket, Row, Cant and Dickson, and a host of others, murderous with the rage of piety, knew no tolerance, no pity, no mercy. They dyed the heather a darker purple than ever flashed from the deepest colour of its bells. They enthused the yokels and soldiers with that spirit which, after the Battle of Philiphaugh, enclosed the musketeers of Montrose in the courtyard of Newark Castle and poured in volley after volley upon the helpless men and their wives. The courtyard became an abattoir, horrid with blood and flesh and brains, and ringing with the cries of agony uttered by the dying. Without, the clergy thundered texts for the total destruction of the Amalekites, and howled psalms to the music of the muskets. The guns roared and bullets hissed until not a man remained alive of those who, under the valiant Graham, scaled the Grampians, bare-kneed and bare-legged, amid sleet and hail, and slid down the snow-drift to the land of the Campbell.

Many a *Slain Man's Lea* in Scotland testifies to the ferocity with which those God-fearing, Bible-loving Presbyterians, who followed the blue banner of the Covenant, carried on the extermination of the Amalekite. So terrible was their emphasis of purification by extermination that the sword, which had just ripped open the mother, transfixed the yet unborn babe in the dead woman's womb.

Leslie, the old general of the Scots, a veteran of the wars of Gustavus Adolphus, would have spared the prisoners, but the ministers were ravenous for blood, not only of the men, but the women. The latter numbered about 300. What says an eye-witness, Patrick Gordon, of Ruthven :—

" Many there ware bigge with child, yet non of them were spared, but all were cut in pieces with such savage and inhuman crueltie as neither Turk nor Scithean was ever heard to have done. For they ripped up the bellies of the women with their swords till the fruite of their wombe (some in the embrion, some perfectly formed, some crawling for lyfe, and some ready for birth) fell upon the ground, weltering in the gorie blood of their mangled mothers."

Those were the ages of belief, when the people were drunk with faith and mad with the blood lust. Now the clergy feed their flocks on the weak wine of the Sermon on the Mount, even if they never practise the precepts, nor expect them to be practised.

In the old days the clergy fed their flocks on the strong wine manufactured by the Jewish necromancers, fit only for men of battle :—

“And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood.”

“The Lord had a sacrifice in Bozrah and a great slaughter in the land of Idumea.”

“Cursed be he who keepeth back his sword from blood.”

Such were the favourite texts which stirred men’s blood to action and made the pathway trod a pathway of slaughter and destruction when Scotland was religious.

We are saner than our fathers—it would be a wonder if we were not so. Experience has taught us, and science has given us facts classified and arranged. The old myths and the old superstitions wane in the light of knowledge and the sunshine of reason. Truth arises from the night and emerges into the open day, and the principal doctrines of Christianity go out before it, out into the realm of oblivion.

JOHN PARKINSON.

PROBLEMS FOR THE EVANGELISTS.

V.

By BASHEER.

PUNISHMENT CANNOT GO BEYOND FOUR GENERATIONS.

“Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”—EXODUS xx. 5.

“The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generations.”—NUMBERS xiv. 18.

“By the offence of one, judgment came upon all men to condemnation.”—ROMANS v. 18.

WHICH of the two is the correct law? Is the whole human race condemned ‘by the offence of one,’ as St. Paul says in Romans; or will God visit the iniquity of ‘one’ only upon the children unto the third and fourth generation of them and not further? We need not read the words of God through the light of St. Paul when the meanings are given in His own words in another verse of the Book of Exodus, xxxiv. 7, where it is said, “visiting the iniquity of the fathers upon the children and upon

the children's children." This is the law, and if 'one jot or one tittle shall in no wise pass from it,' as Jesus says, St. Paul is, after all, a hopeless logician, and deserves no serious consideration. The Evangelist may come to his help, and may suggest an analogy between sin and disease, as the latter is sometimes inherited. But the analogy goes further, as after the third or fourth generation a hereditary disease either disappears or destroys the weaker branch of the affected family. One branch of Adam also disappeared soon, and the descendants of Seth only flourished. If, therefore, sin cannot be visited beyond the third or fourth generations, the subsequent generations were free from the penalty of sin, and did not stand in need of the Grace by the Blood.

" ISLAMIC REVIEW " :—

The Lord, 'long-suffering and of great mercy, forgiving iniquity and transgression.' A true description of Divine attributes, and one has simply to pity a brain who believes in the theory and doctrine of atonement in the face of the above. The description of Adam's fall and his regeneration, as given in the Quran, is, however, more consistent with and becoming a Merciful God. Adam sinned and fell. He prayed for mercy, and God came to his help and showed him the true way of salvation. The last Word of God in this respect says as follows :—

" Adam learnt a few (repenting) sentences from his Lord, and turned to Him ; verily, He accepteth repentance and is Merciful."

So that Adam repented ; his sin was forgiven, and he was reconciled to his Lord, the Acceptor of repentance, the Merciful. His sin ended with him, and could not be visited upon his children. In order to save themselves from further sin, he and his children were told :—

" When guidance comes to you from Me, then those who follow my guidance (they) shall have no fear of the future, and no grief for the past."

That guidance has continually been sent to mankind through holy prophets, and it was completed in Alquran, the Word of God, which says :—

" To-day have I completed your faith for you, and filled the measure of my blessings on you, and I have chosen Islam (*i.e.*, complete submission to the Lord) as your faith for you."

Submission to the Lord—*i.e.*, Islam, and not the punishing of the innocent for the guilty is the true way to salvation. As the Book of God says :—

" No one carries the burden of another."

WHITE WIVES OF BROWN MEN.

OUTCASTS IN THE HAREM.

SIR JOHN REES, M.P., an authority on Indian affairs, commenting recently on the circular issued by the Australian Government, at the Colonial Secretary's request, warning white women against marrying Afghans and Pathans (Indian frontiersmen), pointed out that the Pathans, who are Muhammadans, treat their wives well according to native ideas, but that what they consider the very best treatment is utterly degrading to white women. "Muhammadans," he continued, "are entitled to more wives than one, and white women who marry them will find that their husbands are not likely to persist in monogamy. As a matter of fact the white woman almost always finds herself shut up in the harem with a number of native wives, who hate her and endeavour to make her life miserable. Such marriages do much to degrade the status of the European in India. The white woman becomes an outcast among people who despise her. It is not generally known, too, that a wife becomes subject to the laws of her husband's country, and sometimes she finds that divorce is fatally easy; or she may be eventually sold as a slave. Her children are half-castes, looked down on by both white and black races, and are subject also to the laws of her husband's land. Unhappily, white women often rush into matrimony with brown and black men in spite of the fact that information as to what they will have to face is so easy to obtain. They are charmed by the physical attractions of the natives and the stories of the lives they will lead. I am afraid that nothing will stop these disastrous marriages but the complete prohibition of the presence of natives in Europe and Australia."—*London Daily Mail*.

The above is not only a good specimen of the shallow knowledge which the so-called authorities on Indian affairs possess, but it furnishes us with an apt illustration of the method adopted in certain circles of English thought to create public opinion in furtherance of a rather questionable policy; when the end justifies, the means and misrepresentation know no limit. Vague assertions are made and idle stories set afloat; cinemas, theatres, and novels supply ingenious stories, and columns of public organs in certain quarters are devoted to the same object; and thus within a short time an untruth becomes verity, and fancy "fact."

Mixed marriage is the vexed question of the day in England, and 'such marriages do much to degrade the status of the Europeans in India,' to quote Sir John Rees, is what troubles the advocates of Imperialism and bureaucracy in India. Every effort is made to discourage and check such alliances. But 'the

physical attraction of the natives' is too magnetic for an English girl to heed the warnings of *John Bull*, and a terrorising campaign is his last resort.

But is it honest to attain one's end at the expense of another? It is absolutely unfair to blackguard Muslim Indians simply because they have the misfortune of being liked by the fair sex here. One can understand the habit of misrepresentation in a missionary propagandist, as it suits his profession, but men like Sir John Rees should weigh their words before they hazard their opinions, making them public property.

POLYGAMY IS NOT A RELIGIOUS INSTITUTION IN ISLAM.

We admit that Mohamadans are entitled to more wives than one, but can Sir John prove, from figures and facts, in how many cases white women who married Muslims found that their husbands were 'not likely to persist in monogamy,' and how many English women found themselves shut up in the *harem* with a number of native wives?

Harem, Sir John should know, is a meaningless term with millions of Muslims in India in the sense given to the word in England. It has got no existence whatsoever in India. We admit that there are half-a-dozen of ruling chiefs and a few hundred members of high-class families who abuse the licence of polygamy; but the members of a similar class here are of a worse type. What is practised there within limits and under the law is freely indulged here under custom. Bastardy and the maintaining of mistresses has never been the curse of the East. Polygamy is not a religious institution in Islam, as thought here. It is a remedy to meet certain evils. It has got its very limited use under rare circumstances, in the absence of which it is not allowable in the strict sense of the law. Besides,

MARRIAGE IS A CIVIL CONTRACT

under the law of Islam. Woman has her free will, and is in no case under compulsion; her free consent is necessary to validate matrimonial alliance. She may affix suitable conditions to her marriage, a breach of which will absolve her of all obligations as wife, and entitle her to damages agreed upon. Monogamy, for instance, may be agreed upon between man and woman before they marry as a necessary condition of the married life, violation of which may entitle the wife to every relief. If polygamy has been provided as a remedial law, its evils and abuses have also been safeguarded, and this shows the perfection of the Islamic code. But monogamy is the rule of life with the Indian Musalmans, and we are far less polygamist than the members of Sir John's community, if to live with more than one woman means polygamy.

Sir John is not incorrect in his remarks when he says that a wife becomes subject to the laws of her husband's country. It is true of every system of law. But the change is much more

advantageous to the English girl who accepts a Mohamadan husband. She is thus relieved of the hardships and absurdities of English common law, under which the husband has very extensive power over the property belonging to him and his wife, while she has not only no power of alienating, but she is also incapable of making any will. For the enlightenment of Sir John Rees, we may quote here Hapworth, where he says :—

“Our common law gives up the wife so thoroughly into her husband's power that a woman who comes to the altar young, confiding, beautiful and rich may be compelled by brutal treatment, for which the law gives her no redress, to quit it after a dozen years an outraged woman, with a ruined fortune and a wasted frame.”

This is the condition of woman under English law ; but the Mohamadan law keeps the property of woman in integrity. A wife is vested with full right of enjoyment and alienation. She is an independent co-sharer and true partner of man, she can enter into any contract she likes, creating rights and obligations in her own name, and her husband has no right to interfere ; she is heir to her husband, her parents and her children. Thus an English girl marrying a Muslim is vested with rights which she cannot even dream of under English law. A Muslim has a right to divorce, but the right has again been so safeguarded against abuse that divorce is a rare thing in a Muslim community ; while what we read of the divorce courts here in the English dailies is, perhaps, not unknown to Sir John Rees. That ‘she (the English woman) may be eventually sold as a slave’ is another idle story more befitting the mouth of a missionary propagandist than a member of Parliament. In his zeal for the cause lurking in his mind, which one can see in his above words, Sir John has even forgotten that slavery is prohibited under the Indian law, and to sell anyone is a crime entailing severe punishment.

EUROPEAN WIVES IN MUSLIM FAMILIES

are really the rulers of the house. They in reality enjoy all those privileges which the Holy Prophet grants to women. “Woman is sovereign in the house of her husband,” so said Mohamad (Peace be upon his soul !), to give that status to wives which they do not possess elsewhere, and we find the sacred words followed in every family where European women share life with a Muslim Indian. Her husband is her servant and she his ruler ; she is the custodian of his property and disburser of his income ; hers is the first wish, and he has to follow. Among the circle of her husband's friends and relatives she commands a respect which no one else enjoys. On every occasion of festivities she is first served and never grudged for it, and others take pleasure in following her. ‘Among my followers the best

of men are they who are best and kindest to their women' was said by the noble Prophet, and every European wife of a Muslim will bear testimony to it that the followers of Mohamad do honour these holy injunctions by strict observance.

A MISSIONARY'S INVINCIBLE IGNORANCE OF ISLAM.

AN APOLOGIST AND A MISSIONARY.

IN the preface to that valuable contribution to the Western literature on Islam, "The Veiled Mysteries of Egypt," Mr. Leeder deplores the extent of the great ignorance prevailing in the West relating to the religion of Islam and the Muslim people. But the great difficulty in the spread of true knowledge of Islam is not the lack of the sources of knowledge, but the misrepresentation and distortion of the religion of Islam, which the Christian missionary has found necessary to spread out of self-interest. No appeal to the masses on behalf of the spread of Christian mission work can be effective unless it draws a picture of the utter depravity and darkness of those to whom the light is to be brought. And such dark pictures of Islam have been the chief, if not the only, source of the knowledge of Islam in the West. If even such a learned dignitary of the Church as the Bishop of London could not find a better source of knowledge than "The Reproach of Islam," by the Rev. W. H. T. Gairdner, the masses are to be excused if they take the word of the Christian missionary for a gospel.

In the light of these facts no right-minded critic would blame Mr. Leeder for having exposed the Christian missionary, and for such observations as the following :—

" If he"—*i.e.*, the Western reader—" turns to the writings of the professional Orientalist he finds little real help, for they are redolent of the lamp, and seldom of the ways and haunts of living men ; to the writings of the missionaries, he finds them in many cases imbued with a strange dislike of everything Islamic, which makes them partial and inadequate to really inform the mind of the unprejudiced inquirers. I do not write this in antagonism to the work of the missionaries. *But I am bound to admit that I know nothing more misleading than those missionary writings*, which are having the greatest acceptance just now, of the Rev. W. St. Clair Tisdall, whose 'Religion of the Crescent' I consider a heartless book for all its scholarship. One page of Lady Duff Gordon's kindly observation of the life of the Moslem people in her 'Letters from Egypt' is worth all its erudition. Mr. Samuel M. Zwemer, the Secretary of

Students' Volunteer Movement in America, who has lived as a missionary in Arabia, is another prolific writer, whose cruel and relentless attacks on Islam are finding great acceptance with stay-at-home people of the West. Though the readers may be excited thereby at the degradation and darkness they are called upon to contribute to remove, they are certainly misled if they think they are gaining a fair view of the life and religion of the people described."

But the Rev. W. St. Clair Tisdall has not long remained without his revenge on the apologist. In that notoriously anti-Muslim periodical, falsely called *The Moslem World*, conducted in the true missionary spirit which Mr. Leeder has depicted, he appears with a strong denunciation of all apologists from Carlyle downwards, and thinks the task of defending such an 'awkward' religion as Islam to be utterly hopeless. Mr. Leeder has not claimed anywhere that his work is free from all faults, and in the place of the presumptuous claims of the ordinary missionary, who has little real knowledge of Islam, but wants his word to be taken for more than the Gospel itself, he observes with becoming modesty in his preface that he has not made a "profound study of Islam, based upon the immense Arabic literature," which statement is perverted by Mr. Tisdall as indicating a renunciation of all "claim to have an accurate knowledge of that religion," and, in his overzeal for his profession, he does not hesitate to represent Mr. Leeder's book as a tissue of blunders.

I do not intend to review the book, nor do I think it to be faultless and beyond criticism. But the man who lays claim to expose the errors of another should make himself doubly certain of what he writes before he finds fault with the other's statements. Mr. Tisdall is very hard on Mr. Leeder for vocalic indifference in the transliteration of some Arabic proper names—as, for instance, his writing "Al Azar" for "Al Azhar," or "Fatma" for "Fatima"; but with an immense literature full of all kinds of blunders of this nature, blunders far graver than any of which Mr. Leeder can be blamed, no reasonable critic would sit down to give his criticism the colouring of erudite learning for such slight mistakes. Has not "Mohamet" for "Muhammad," and "Mahometan" for "Muhammadan," acquired a place in English lexicons? And do not Western writers, including Mr. Tisdall and his brother Missionaries, still write "Moslem" for "Muslim," and "Koran" for "Qur-an," the two most well-known words relating to the religion of Islam?

Leaving these minor questions aside, however, one wonders, on reading Mr. Tindall's criticism of "The Veiled Mysteries of Egypt," if it is only crass ignorance of the Quran, or a malicious desire to pervert everything Islamic that leads Mr. Tisdall to make some astounding statements in contradicting Mr. Leeder. On page 129 of *The Moslem World* he takes serious exception to some of Mr. Leeder's statements, all of which are accurate,

while Mr. Tisdall is in every case wrong. It is to the last of these that I wish to call the reader's attention as an instance of the value of Mr. Tisdall's criticism. Mr. Tisdall says that the author of "The Veiled Mysteries" is "innocent enough to accept the assurance given him by certain educated Egyptians that the killing of a convert from Islam to Christianity was not in accordance with Koranic teaching." Now such a statement would not be worth anything if not supported by a text from the Holy Quran itself; and Mr. Tisdall, with his pretensions to a thorough knowledge of the Muslim Scriptures, could not neglect such an opportunity. He therefore holds Mr. Leeder to ridicule for not having seen the one shilling edition of Rodwell's translation of the Quran. "Had he ever read Rodwell's version of the Koran he could not have missed the verse 'Whosoever shall have apostatised from his religion, let him die for it, and he is an infidel.'" That, to all appearances, seems to settle the question. But can one presume to ask the rev. gentleman in which corner of the world is that version to be found? No, such a question would be an attack upon the honesty of purpose of the gentleman who has sworn to carry the torch of truth into the dark corners of the world. It is not a question of a misquotation; any author—even the authors of the Gospels—can be excused for a misquotation. That is just human. But here we have not a quotation in the ordinary course of writing, but a quotation to give the lie direct to the "assurances" of "educated" Muslims. Mr. Tisdall, therefore, must have made himself certain that the verse existed in the form quoted, if not in the original Arabic text, which he could have misunderstood, at least in Rodwell's English version. If we had two different versions of Rodwell's English translation like the two different versions of the Bible we could have supposed that though the version sent out for publication in India did not contain any such verse, it was to be found in the version in the hands of the missionaries. But this not being the case, the only version which Rodwell has given us *does not contain any such verse*. Even Sale and Palmer are devoid of it. Where, then, did Mr. Tisdall pick the verse up? The only answer to that question is that he found it in his fertile imagination, and he ventured to publish a false quotation, knowing, or thinking, that no one would take the trouble to contradict it.

The verse which Mr. Tisdall has quoted is contained in the following words in Rodwell's version: "They will not cease to war against you until they turn you from your religion, if they are able; but whoever of you shall turn from his religion and die an infidel, their works shall be fruitless in this world and the next." Palmer's version of the same words is as follows: "They will not cease from fighting you until they turn you from your religion, if they can; whosoever of you is turned from his religion and dies while still a misbeliever, these are those whose works are vain in this world and the next." And Sale renders

the same words thus : "They will not cease to war against you until they turn you from your religion, if they be able; but whoever of you shall turn back from his religion and die an infidel, their works shall be vain in this world and the next" (ii. 271.)

If nothing else could convince Mr. Tisdall that the original words cannot bear the interpretation which he makes Rodwell put on them, the concurrence of these three translators must at least do it. But one would in vain hope that the proclaimer of the Gospel would admit his errors. Whatever the opinions of the Muslim Jurists of a later age, it is a fact that not a single verse of the Holy Quran speaks of the penalty of death for apostates. The subject will be found discussed at full length in the *Review of Religions*, Vol. VII. of 1908.

MOHAMMAD ALI, Editor,
Review of Religions.

THE ADVANCE OF ISLAM.

WHAT SHOULD BE ITS OBJECTIVE?

By "MONOTHEIST."

THAT the time is fast approaching in the history of Islam when this question will have to be answered—and answered in no indecisive manner—must be apparent to all those who have made any study of the existing relations between the Muslim and Christian worlds. Seldom, if ever, before have those relations been called upon to stand such a strain as now threatens them, and world-wide indeed would be the effects which would result from a conflagration between the Crescent and the Cross. The possibilities of such a collision, its origin, and the form it might be expected to take it is the writer's intention here to discuss. Let us examine the grounds for such a supposition, and the undoubted truths on which they are based.

It cannot be denied, except by the most compromising and conciliatory adherents of these two religions, the one monotheistic in its purest and finest sense, the other polytheistic and clothed with mythical encrustations, that though they both have for a common idea the moral elevation of mankind—that nevertheless their fundamental principles are poles apart, and it is indeed difficult to see how they could ever be brought to converge. That vital and undying spirit which animates with burning enthusiasm the whole Muslim world—the consciousness of that One Great Truth which is its very life-spring, must for ever be at variance with the progressive march of a soulless

Western civilisation, "built upon lucre—corroded with luxury." The hustling, mundane Western, intent only on the fulfilment of those worldly hopes which are to him the whole aim and object of existence—striving, struggling, fighting for those earthly treasures which the false standard of a rotten civilisation has caused to be regarded as necessities—what to him can mean the simple faith and lofty spirit which is the characteristic of the vast world of Islam. "Lay not up for yourselves treasures upon earth" was the axiom of that gentle philosopher whom Christians profess to revere and worship as a God, and it cannot be denied that they—as a general whole—believe with their every action the utterances of their lips. To the average Christian—if actions count for aught—his religion is as a thing apart ; to the Muslim it is his whole existence !

Looking back at the history of the relations of the East and West during the past century what do we find ? What has been, and IS to this day the spirit of "civilised" Christian powers towards their Eastern neighbours ? Nothing but one of greed—greed of gold—greed of power—greed of gain at the expense of Islam, and this has never been more clearly shown than during the past decade. Turkey, Morocco, Egypt, Persia, their story for the past ten years especially is a crying testimony to the relentless march of Western "progress." Each of these nations stands for an example of the treatment meted out to their unfortunate peoples by the so-called civilisation of European powers. European Chancellories may prate about the benefits engendered by the blessings of material advancement introduced into these Muslim lands, but no amount of this sort of talk can have any effect when Moors, Egyptians, Turks and Persians—true believers all—see with their very eyes the despoliation and dismemberment of their country for the benefit of those unscrupulous financiers, whose god is Mammon, and to whom they represent no more than a dying man in the desert, around whom the vultures are hovering to tear the flesh from his bones the instant the breath shall have left his body. "Platitudes ! Platitudes !" may be the cry of the half-hearted, of the despairing, who cannot rouse themselves from their lethargy to go forth and meet with enthusiasm these would-be spoilers of Islam. If ever there was a necessity for iron—implacable—courage in defence of a noble cause—Now is that time.

Awake ! Awake ! oh, Islam, the enemy is at your gates, clamouring for admittance—bent upon the destruction of your nationality, your faith, your very existence. Too long have you slumbered unheeding of the danger, which, unless checked for ever, threatens to annihilate you !

—(*The African Times & Orient Review.*)

THE 'TU-QUOQUE' ARGUMENT AS APPLIED TO CHRISTIAN MISSIONARIES.

THE defenders of Christianity, instead of making an effort to defend their own religion, find it more expedient to find fault with other religious systems. The result is that, while the missionaries wander abroad in the vain effort to proselytise non-Christian communities by abusing their sacred leaders, there has arisen at home a large party of advanced thinkers who, finding the objections against Christianity and its founder irrefutable, have at last renounced the religion of their forefathers. None, however, but the professional preachers of Christianity are to blame for it. In theory they extol to the skies the doctrine of forbearance taught by Christ, "Whosoever shall smite thee on thy right cheek turn to him the other also," but in practice they cannot rest until they smite an innocent adversary on both sides of the face. Nay, it is a far more heinous crime than mere smiting, that the feelings of an adversary should be offended by using a shockingly abusive language of his sacred leader and bearing false witness against him. Such a method can never lead to true success, and the seed they are sowing is sure to yield the worst produce. Anyone who throws stones at others, should first see lest his own head be crushed by heavier stones which his adversary has got. The man who beholds the mote in his brother's eye, but considers not the beam in his own, may be a hypocrite, but none is more foolish than he who, standing knee-deep in the filth, charges those who are on clear-paved ground with being in dirt. What can it lead to but personal quarrels and animosities such as already exist between men in relation to their worldly affairs? Is this the aim of religion? Religion is worth the name so long only as all affairs concerning it are conducted on principles of honesty, righteousness and patience. Instead of this, the Christian missionaries are engaged day and night, by all means fair or foul, by imposture, fabrication, falsehood and forgery, by tampering with the revealed books and forging new ones, and lastly by turning and twisting the meaning of plain words, to declare the hoiy prophets of God as guilty of sins, except Jesus Christ who, being thus proved sinless, should have his claim to Divinity and intercession established. But they cannot save Jesus by condemning others. Had it not been for the sanctification of Jesus and his Mother by the Quran, hundreds of millions of Muslims, like the Free-thinkers in the West, had, simply on the authority of the Evangelical record, no reason to doubt what has been imputed in the Jewish literature against the Prophet of Nazareth and the Holy Virgin. The serious objections to which they are exposed have made the dogma of Immaculacy a most vexed question, and from Adam, it has been alleged, there is not a single

reformer or prophet whose life, like that of Jesus from birth to death, furnishes such a long series of objections. Now Christianity starts with the supposition of the falsity of these objections and makes no attempt to refute them. It looks upon them not with the eye of reason but with the eye of faith, and casts a screen over the faults of those whom it regards as sacred. But a Muslim believes in the sinlessness of Christ and his Mother. He holds similar belief as to the sinlessness of all other prophets, because so are the teachings of Alquran.

IMPRESSIONS OF ISLAM.

By DJAFFAR MORTIMER (Birkenhead).

IT is always of interest to record the reasons which have influenced men in search of a true and peaceful faith to change their religious views, particularly when they seek for sound philosophy and doctrine in religion, and ultimately are convinced of a more reliable religion than that in which they were nurtured in their youth.

As an earnest adherent to Islam, and as one who accepted that faith as the result of conviction, gradually acquired by an inquiring mind, keeping ever in sight the one source of impartiality through which all truths will be found to flow, I must readily admit that it is with some reluctance that a person changes his religion, and particularly is it so in England, where there seems to be an atmosphere of antipathy to other faiths, naturally imbued from the cradle of Western teaching.

English people, it is said, do not generally take an interest in other theological views than their own, though of late we have seen eminent thinkers expressing their convictions of the truth of the creed of the East. Notable was the case of the conversion to Islam of that noble philanthropist, Lord Stanley, of Alderley, who with his dying breath expressed his desire to be buried as a Mussulman.

Islam, I contend, is universal in belief; moreover, it is universal in peace and goodwill towards each other. It possesses no sects diametrically opposed to each other like Christianity, which now numbers over four hundred sects. In England, strange to say, little or no comment is passed on the atheist or the secularist who does not believe in a God; but when the followers of the one True God acknowledge their belief in Him and in Mohammed, the Prophet of God, then at once bigotry and ignorance is met with on all sides, and this in a free country like England, which boasts of freedom and liberty. The devotion of the Muslims to their religion astonishes the Christian idea that the sole nursery of lofty thoughts and noble

actions lay in their religious teaching alone. It is only when startling events occur abroad that the Englishman's attention is awakened to investigate for himself the fearless examples of piety.

Not until prejudice is cast aside in its many sources, from pulpit platform, and Press, can anyone expect justice to their convictions, and in face of the oppositions which have been waged against Islam since the time of the Christian crusades general opinion in Christian countries is guided by the false and ignorant writers and enemies of Islam. With a determination to confront and encounter such conditions of prejudice and bigotry I calmly reflected upon the tenets of Islam, and considered my duty toward God and my fellow subjects' faith, without ever thinking of country or colour, without fear or shame to show that brotherhood which all followers of Islam exhibit toward each other, and came to the conclusion that Islam was the True faith, and a reasonable religion worthy of being followed by all.

Often in words only are the golden watchwords repeated by Christians, "Peace on earth and goodwill toward men," "Love thy neighbour as thyself," and "Love one another." Better would it be if such was less spoken of and oftener practised by them without the thought of colour or caste. Then there would be fewer sects in Christianity. I may endeavour here to compare briefly Islam with Christianity as a belief in God. The Jews, according to the Old Testament, believed in "Jehovah," or God, and Moses was inspired as a prophet to teach the law and religion of God to the Jews at that time, and true we take it, according to prophecy, Christ was ordained to follow as a prophet and preacher. Although differing materially in character, Christ preached and claimed himself as the messenger of God, and throughout his life Christ taught a spiritual faith, and in the veritable teachings of Christ there is nothing to be found which is not also taught in Islam. Yet today in order to be a confirmed Christian one must believe in the doctrines of baptism, atonement, regeneration and the crucifixion and resurrection of Christ, for, according to Christian teaching, without such a faith there can be no salvation. In support of which they quote the text, "I am the way, the truth, and the light, through me ye shall have everlasting life." I cannot understand why the path of salvation cannot be trodden outside the Christian Church by the millions who have not heard of Christianity, and who work out according to their own conscience a good life in this, and expect to receive a reward in the next world.

The principal tenet of the Trinity has always been a mystery for me to believe. The idea of three Gods in one seems a very Pagan belief. How three rulers can govern on fixed laws I cannot understand; two kings rule not alike, three minds cannot be the same. Christ must have preached as a spirit of God or a

prophet, like Moses and the former inspired prophets did. At a period about six hundred years after Christ's teaching, and when Christianity was split up into numerous pagan and superstitious forms of worship, and in a degenerate age, Mohammed, a pious teacher of Arabia, laid the foundation of faith on a sure basis—the worship of one God, and belief in Mohammed as the apostle or advocate.

One can imagine the opposition which that grand and noble soul of the desert encountered when he upheld the Unity of God, for the Arabs and Christians at that time outvied every other sect in superstition, idolotry, and moral depravity. The Arabs believed in Sabaen, Magian, Pagan, and Zoroasterian precepts. What a glorious reformation all must admit it was when Mohammed spread his creed over the Eastern and Western world in less than thirty years, and to-day there are as many Moslems as there are Christians, and, moreover, England has the greatest number of Muslim subjects—a fact which English people should not lose sight of. How different is the unity of all Moslems when compared with the hundreds of sects in the Christian faith, all bitterly opposed to one another. Although Mohammed lived in an unparalleled age of idolotry, when temples once dedicated to God were used for idol worship, he forbade usury, divination, infanticide, the eating of swines' flesh. He restricted polygamy, and revived all that was best and true in the Jewish and Christian teachings.

Islam, I contend, is a purely monotheistic religion, with no intermediary between man and God ; every Muslim his own priest : no ritual but prayer and precept. There is a great example shown by the Moslems, that is they are all brothers in faith, with no distinction of colour or race, believing in Mohamed and the Holy Koran, which has never been altered since its origin, and is read most fervently by the millions of Muslims as a holy revelation and book of laws. With such facts as I have briefly alluded to before them I cannot see how inquiring minds can come to any other conclusion than to accept its true and reasonable tenets as the most suitable to our time and age. Truth, justice, freedom, and toleration are fully granted by the Holy Koran. True brotherhood in religion should be one of our greatest aims, for without that there can be no toleration or love. Little do Western nations reflect that Christ, their own prophet, was born in the East, and was by birth a Jew, and that their much-vaunted faith is of Eastern origin.

(To be continued.)
